



I-7

THE

BANNER OF THE COVENANT.

CONDUCTED BY THE

EXECUTIVE COMMITTEE

OF THE

BOARD OF FOREIGN MISSIONS

OF THE

Reformed Presbyterian Church.

For Christ's Crown and Covenant.

1857.

PHILADELPHIA:

PUBLISHED FOR THE BOARD, BY

GEORGE H. STUART, TREASURER,

NO. 13 BANK STREET.

1857.

THE UNIVERSITY OF CHICAGO

PHILOSOPHY DEPARTMENT

C. SHERMAN & SON, PRINTERS,

19 St. James Street.

I N D E X.

<p>A Description of Marion Co., Ill., 195</p> <p>A Hard Case, 158</p> <p>A Sabbath-School Celebration, 150</p> <p>A Whole Family in Heaven, 151</p> <p>Acknowledgment from the Derry Congregation, 272</p> <p>Address and Presentation to Hugh Small, 53</p> <p>An Incident, 189</p> <p>An Umbrella for a Rainy Sabbath, 159</p> <p>Annual Congregational Report, 242</p> <p>Before and After Church, 360</p> <p>Brooklyn Sabbath School Association, 273</p> <p>Brief Animadversions, 255</p> <p>Calls Accepted and Declined, 162, 374, 401</p> <p>Calls Moderated, 275</p> <p>Change of Relation, 311</p> <p>Charter of the Theological Seminary, 46</p> <p>Closing of the Theological Seminary, 162</p> <p>Collegiate Honors, 274</p> <p>Correction, 160, 273</p> <p>Declinature of a Call, 275</p> <p>Dedication of the Port Elgin Church, Westmorland Co., New Brunswick, 192</p> <p>Delegation of the Reformed Presbyterian Church, 274</p> <p>Doctorate, 375</p> <p>Errata, 248</p> <p>Exposition of Bible Truth, 251</p> <p>Extract of a Letter from Rev. J. Newton, 198</p> <p>First Annual Report of the Roorkee Mission Station, 121</p> <p>Gems from the Coral Islands, 146</p> <p>General Synod's Reply to Letter from the Synod of the Reformed Presbyterian Church, 230</p> <p>General View of the Religions of China, 292, 384</p> <p>Hinduism, its Changes During the Last Century, 23</p> <p>Honor to Rev. Dr. Duff, 103</p> <p>How Shall the Want of Ministers be Supplied, 153</p> <p>How to Increase our Missionary Funds, 370</p> <p>Hugh Small, Esq., late of Ballymoney, 14</p> <p>I Dwell Amongst Mine Own People, 51</p> <p>Individual Influence and Responsibility, 111</p> <p>Illustrations of Scripture, 352</p> <p>Installation of Rev. W. P. Shaw, 267</p> <p>James Renwick, 345, 377</p> <p>Letter from an Absent Pastor to his Congregation, 56</p> <p>Letter from Ireland, 90</p> <p>Letter from the Synod of the Reformed Presbyterian Church, 229</p> <p>Letter from Rev. Wm. Calderwood, 60, 332, 396, 399</p>	<p>Letter from the Rev. J. R. Campbell, D.D., 29, 134, 196, 247, 263, 304, 334, 365, 368, 393, 394</p> <p>Letter from Rev. Dr. Duff, 302, 329</p> <p>Letter from Rev. D. Herron, 306</p> <p>Letter from Rev. J. S. Woodside, 307</p> <p>Licensure of Mr. Samuel Boyd, 199</p> <p>Licensure of Mr. John F. Hill, 274</p> <p>Licensure of Mr. Thomson, 374</p> <p>Light of Nature and Revelation, 46, 73</p> <p>List of the Ministers and Congregations, 243</p> <p>Liverpool Congregation, 265</p> <p>Meeting of the Executive Committee of the Board of Foreign Missions, 400</p> <p>Meeting of the Ohio Presbytery, 331</p> <p>Meeting of the Pittsburg Presbytery, 391</p> <p>Meeting of Synod, Ecclesiastical Convention, 162</p> <p>Memorial of the Fathers, 390</p> <p>Ministerial Support, 184</p> <p>Mutiny in India, 311</p> <p>Negative Religion, 157</p> <p>Notices of New Publications, 62, 104, 136, 163, 275, 312, 375, 402</p> <p>Obituaries:—</p> <p style="padding-left: 20px;">Mrs. Bachop, 165</p> <p style="padding-left: 20px;">James Campbell, 168</p> <p style="padding-left: 20px;">James Cochran, Esq., 403</p> <p style="padding-left: 20px;">Robert Cooper, 276</p> <p style="padding-left: 20px;">Thomas Floyd, 164</p> <p style="padding-left: 20px;">Florilla Gibson, 280</p> <p style="padding-left: 20px;">Ezra Gildersleeve, 278</p> <p style="padding-left: 20px;">Margaret M'Cleery, 31</p> <p style="padding-left: 20px;">Charles E. M'Kelvey, M.D., 200</p> <p style="padding-left: 20px;">James Cochran Nelson, 404</p> <p style="padding-left: 20px;">Simon Orr, 277</p> <p style="padding-left: 20px;">Joseph Small, 278</p> <p style="padding-left: 20px;">Thomas Smith, 168</p> <p style="padding-left: 20px;">Dorrance B. Woodburn, 167</p> <p>On Oaths, 9</p> <p>Ordination of Mr. S. Bonhomme, 374</p> <p>Ordination of Mr. N. K. Crow, 194</p> <p>Ordination of Mr. S. P. Herron, 199</p> <p>Organization of the Fulton Congregation, 58</p> <p>Our Present Number, 102, 200</p> <p>Philadelphia Mission to the Israelites, 161</p> <p>Pray for an Increase of Ministers, 26</p> <p>Preaching to the Heathen, 268</p> <p>Presentation to Mr. R. Steenson, 59</p> <p>Proceedings of the Convention, 203</p> <p>Proceedings of the Philadelphia Presbytery, 399</p> <p>Proceedings of the General Synod of the Reformed Presbyterian Church in North America, 201</p> <p>Reception of Hugh Small, 96</p> <p>Religions and Superstitions of China, 324, 354</p> <p>Report of the Board of Domestic Missions, 238</p> <p>Report of the Board of Education, 241</p> <p>Report of the Board of Foreign Missions, 234</p> <p>Report of Committee on Berlin Conference, 223</p> <p>Report of Committee on Mr. Bonhomme's Case, 208</p>
---	---

Report of Committee on Devotional Exercises,	207	Thanks and Wants,	1
Report of Committee on Finance,	221	The Close of the Year,	401
Report of Committee on Nominations,	224	The Closing of the Seminary,	103
Report of Committee on Presbyterial Reports,	212	The Conversion of the Jews,	117
Report of Committee on Psalmody,	203	The Duty of the Church as to her Standards, and as to Union with other Churches,	182
Report of Committee on Report of Board of Education,	226	The Duty of the Church towards her Candidates for the Ministry,	169
Report of Committee on Signs of the Times,	210	The Ecclesiastical Convention,	133
Report of Committee on Supplies,	225	The Fall of Delhi,	401
Report of Committee on the Evangelization of the Jews,	242	The Hindoo Mother's Teaching,	300
Report of Committee on Theological Seminary,	227	The Late Meeting of Chicago Presbytery,	372
Report of Committee on Union,	226	The Late Meeting of Synod,	249
Report of Chicago Presbytery,	218	The Late Rev. Dr. Bates,	20
Report of Northern Presbytery,	213	The Liverpool Congregation,	23
Report of Ohio Presbytery,	216	The Mutiny in India,	318
Report of Philadelphia Presbytery,	214	The Present Number,	275
Report of Pittsburg Presbytery,	215	The Present State of Turkey, Social, Religious, and Political,	296
Report of Presbytery of Saharanpur,	219	The Primitive Puritanism of England, 40, 65, 105	105
Report of Western Presbytery,	217	The Reform Tract and Book Society, Cinn.,	64
Report of the Saharanpur Mission Station,	126	The Sustentation Fund,	373
Report of Superintendents of the Theological Seminary,	220	The Sustentation Fund,	373
Report of Treasurer of Domestic Missions,	239	The Theological Seminary,	281
Report of Treasurer of Foreign Missions,	231	The Union of the Churches,	129
Report of Treasurer of Theological Seminary,	235	The Walloons,	82
Report of Treasurer of Sustentation Fund,	240	There shall he Weeping at the Judgment Bar,	91
Report of Trustees of Theological Seminary,	236	Third Annual Report of Dehra Mission Station,	122
Resolutions on the Death of Hugh Clark,	364	Thoughts for the Church,	620
Return of Rev. Dr. Black,	401	To Correspondents,	136
Rev. Hugh McMillan, D.D.,	311	Union Prayer Meeting; Mr. Black's Address,	85
Scotch Free Church Mission in India,	140	Volney's Missionary Subscription,	152
Scotch Reformed Presbyterian Synod,	310	We shall Know our Friends in Heaven,	272
Soiree and Presentation at Milford,	194	We Walk by Faith, and not by Sight,	77
Sketches of Edinburgh,	2, 33	Words of Institution,	254
Sketches of a Missionary Tour by Dr. Campbell,	284	Young America and the Devil,	115
Statistics of Protestantism and Romanism,	27		

THE
Banner of the Covenant.

JANUARY, 1857.

THANKS AND WANTS.

THE present number of the Banner commences another year. And we cannot allow it to go out without expressing our *thanks* for the past, and *wants* for the future. During the past year it has gone forth on its monthly missions, bearing in its beautifully printed pages, words of warning, lessons of instruction, tales of conquest, tidings of love; and may we not hope, indeed from many quarters we have reason to believe, that it has been a messenger for good. We by no means claim for it that it is all it should be. It is generally said that the eyes of friends are often blind to the faults of those they love dearly, and in many cases this is apparently true. We must confess that we are a friend to the Banner, and love it too, not from our own connection with it, but because it speaks of our Master, his work, its progress, and in its own silent way adds its mite in the carrying on of the blessed work, in the aid it renders to sustain that cause which is dearest of all to our heart; but notwithstanding this we are not blind to its deficiency. We know that it is not by any means what it might be; and as we are now in the confessional box, in the presence of our readers, we might just be permitted to say that we often regret that it is not more of what it might be; still, under the circumstances, we are under the impression that with the material placed at our disposal, it is the best we can do. Our readers will have observed that during the past year it contained an unusual amount of original matter, not only from home, but from abroad. Several of our ministers, and a few laymen, have contributed to its pages, for all of which, in the name of the Board of Foreign Missions, whose organ chiefly it is, we would express our gratefulness. We hope that the same pens will still be kept in active exercise, to sustain and increase its reputation. It is gratifying also to know that during the year its subscribers have increased, so that now we have a larger subscription list than ever we have had. Our contributors, agents, and readers, have our warm expressions of gratitude for all for which the Banner is indebted. But, in

addition to *thanks* given, we have many *wants* to be expressed, and the beginning of a new year seems to be a proper time to begin a new course. A review of the past may be an incentive for the future. It is unnecessary at the present age of the Banner to state to our readers the chief object for which it has been established. It is not a matter of personal property, bringing in annually to its publisher pecuniary advantages. And while we speak of its publisher, though he is entirely unaware of what we now say, it might not, as a means of causing others to go and do likewise, be improper to say, that no man in the Church sacrifices, either in time or labor, anything like a common proportion to what he does, in order to sustain it: not that it is ever used as a vehicle to spread abroad any peculiar views that he might entertain, differing from others, but solely that, in addition to the good it may communicate through its pages, its savings may add to the common fund for extending the cause of Jesus in the benighted parts of our world.

We are convinced that the Church at large has no idea of his trouble with the Banner: if so, she certainly shows a great deal of ingratitude in not laboring more efficiently for its sustenance and increased usefulness. Scarcely a day passes without his frequent interruptions with communications of all kinds with regard to it: not unfrequently letters of closely written four pages of foolscap about the payment of a single subscription. In his office is a desk kept exclusively for the benefit of its editor. He receives generally all communications for its pages; and irrespective of all his own personal labor, time, and money spent on its behalf, it would not be too much to say, that on an average one-half of the time of one of his clerks is entirely occupied with it, in the keeping of its accounts, in its mailing, &c. And is it needful to say that all this is a work of love, and a work of love that not unfrequently, we are sorry to say, has the opposite of gratitude expressed for it! We, who see and know of his connection and trouble with it, wonder often that Christian patience is not exhausted; but the incentive for working with him is not the approbation of the world, but the conviction that it is an instrument for good, and may be blessed of God for the extension of the Redeemer's kingdom. We will not speak of our own labor in connection with it, but will express in a few words its wants. Its chief wants are two:

First: Subscribers.—It is true, as we have above said, that we have now a longer list of subscribers than ever we have had, but by no means as many as we might or should have. In many of the families of the Church the Banner never enters, and many, therefore, must be largely ignorant of the operations of our own department of the Church of God. Occasionally its pages carry intelligence of the progress of the Gospel at home; and monthly it bears forth intelligence from our friends in India, and tells of the work of God in that dark heathen land. Just as we are ignorant of the wants of the world, in proportion will we be indifferent to its claims; while on the other hand, just as we are informed of the

world's pressing needs, will we be active and industrious to aid in the relieving of its wants. It might not be unjust to say, that in our congregations we believe it will generally be found that their living, active, working, generous, and liberal members are those who are the most diligent, faithful, and regular in their attendance upon the means of grace, especially the public service of the sanctuary and the prayer meeting; that those who are most deeply interested in the work of extending the kingdom of Christ over all the earth, are those that are most regular attendants upon the monthly concerts of prayer; and that the friends of Foreign Missions, are the readers of the Banner. Why should not the Banner be found in every family in the Church? It is the only organ in the Church through which her members may know of her progress. Will not, therefore, every agent in the various congregations within our bounds, make an effort in personally visiting the respective families, and seeing that the Banner enters them all? Will not every minister use his influence to have it scattered among his people? He will find in it a good co-operator, and that in proportion to their readiness to receive it, and willingness to sustain it, he has their willingness to unite with him in all missionary movements. Will not every parent in the Church, who desires to train up his children with the impression that they must all personally be engaged in laboring for the extension of the truth, see that it is monthly read in his household? Will not every member of the Church read its pages and extend its influence? We need not say that its profits are Christ's, thrown into his treasury, and that every new subscriber adds in this way his mite to sustain our Foreign Missions in India. We hope during the present year, to be under the necessity of printing an increased number of copies to supply our many new subscribers.

Second: Contributions.—Our next great want is a readiness on the part of the Church generally to contribute from their own pens matter for its pages. It is altogether impossible that we could sustain it of ourselves. Had we nothing else to attend to, it might be different. But our time is hardly pressed on, and were it not from a conviction of duty and absolute necessity, we could not be prevailed upon to work for it as we do; and no reasonable person can suppose that with our numerous and varied duties, we could make it what it ought to be from month to month, without the aid largely of our brethren throughout the Church. We have always warm supporters and strong aids in our brethren in India. Scarcely a number ever goes forth without a message or messages from some of them. We can rely in the future, if they are spared, as in the past; for amid all their pressing labors they never forget their monthly contributions for the pages of the Banner. We hope, also, to be able to give our readers occasionally information of the progress of the Church in the Old World. Our last number presented the first of a contributor from Ireland, one of our ministers there, who holds the pen of a ready writer, and who has promised to let us hear from him often. Others of the friends of the Church there

have given similar promises. And from Scotland we might say we have similar also. On our recent visit there we endeavored, among other things, to add to the interest of the Banner. Many of our ministers at home never contribute a word to its pages, yet it may be, this is largely the class that expects it to be what they at least do not try to make it. There is a wide field at home to increase its usefulness. Our various boards—our domestic mission operations—we are sorry we cannot oftener than we do, give intelligence in this respect of new stations, of changes, &c. Why should it not be enforced on every licentiate to give stated information of the wants and prospects of the Church? This would to all be very interesting. And we respectfully solicit such contributions. Why should not every Presbytery send to the Banner, through its clerk (as the Ohio Presbytery generally does), a sketch of its proceedings? Why might not every minister in the Church, and many of the laymen, adorn the pages of the Banner with their thoughts on the many subjects that would be interesting to all? There is certainly no reasonable excuse on the part of the ministry, except it be on the part of those who, from necessity, are compelled to resort to secular employment in order to obtain daily bread. All others have time; and it might be time well spent, devoting a part of it to the preparation of suitable articles for the press. We might mention many reasons for so doing, but forbear. We close our present article of Thanks and Wants by a paragraph from a recent communication from one of the fathers in the Church, himself a frequent contributor to our pages. “Were every minister in the Church to prepare a piece monthly for the Banner, as he does weekly for his pulpit, such preparations would not hinder, but further his pulpit labors. The press is now the way of circulating both error and truth. Error must be met in the way it circulates. A *free* press has many evils: these *evils* can only be corrected by a *free* press. Moreover, what is preached often passes away—*vox preterea nihil*—while what is written remains. If, then, a minister has a desire to teach what Christ has commanded, how can he, in the present day, when the press is open to all, when the Banner calls for aid, to enrich its pages, how can he *be* silent? How can he withhold his mite of contribution and be innocent? A word to the wise is sufficient.” Brethren, think of these things.

SKETCHES OF EDINBURGH.

How wonderful are the adaptations of God’s providence! all designed to make man happy; all designed for good. The only evil in the world is what we have brought into it; for everything that comes of God is intended for our comfort and happiness. The heavens, the earth, the day, the night, the light, the darkness, the heat, the cold, the summer, the winter, our friends, our homes, in a word, all with which we are surrounded of God, is intended for the benefit, not the injury of man. And we are surrounded not

only with comforts for the body—there is provision made for the mind, the soul. How varied the objects of interest, the subjects of study, which in the providence of God we are permitted to enjoy! For mental recreation, how delightful to wander back upon long-past scenes, as we look in the page of history, and see pictured out before us men and things of bygone days! Mind, in its searching, grasping power, lays hold of all within its reach, and gathers its stores from every source.

It is profitable, as it affords pleasure and enjoyment, to commune with the spirits of the past; to look in history's glass upon the stern, the firm, the bold, the unflinching, or the lovely features of men of other days; to walk (while yet you sit) over other lands, until every mountain and valley, tree and shrub, river and brook, becomes familiar to the eye; to be conversant with what is past, 'tis a pleasant task indeed. And what place that has not its attractions? Some, it is true, have more than others. As we look back upon the Old World, it presents itself to the eye of the beholder as one vast, unrivalled painting, the production of a master artist. In the midst, however, of this attractive picture, one spot draws our attention, where not so much the wildness of its scenery, the gorgeous drapery in which it is clad, or its ever-varied foliage appears (though not defective here), as the men, the scenes, the deeds. We trace the object of our interest, and it is Scotland. "Scotland! there is magic in the sound. Statesmen, scholars, divines, poets, heroes, Christians, do you want to see objects worthy of your imitation? where will you find them brighter, purer, better, than in Scotland?" If the friends of education desire to do homage at the shrine of literature, and pay a visit to her clearest founts, they will go to this land, where the lovers of philosophy will behold the genius of her sons, as they explore the deep, the hidden mysteries of mind. If the Christian would look at the face of men of whom the world was not worthy, and who counted not their lives dear to them for the cause of Christ—from a Knox, whose prayers were more terrible than the tread of a nation's army; a Chalmers, at once the astronomer, the mathematician, the philosopher, the mighty logician, the eloquent orator; a man with the intellectual calibre of a giant—to the present day, there they are, or were. If the patriot would look for high examples of noble daring, "from the proud, foaming crest of the Solway, to the smooth, unruffled breast of Loch Katrine, not a river or lake but has swelled with the life-tide of freedom." What a cluster of bright names might we gather from her past and present, and wreath them on the laurel of fame: a Wallace and a Bruce, a Knox and a Melville, a Reid and a Stuart, a Boston and an Erskine, a Brown and a Chalmers, a Watt and a Campbell, a Burns and a Scott, a Wilson and a Hamilton, a Brewster and a Carlyle, an Allison and a Miller, a McCosh and a Guthrie, and many others. Well might the poet say,

"O mind-ennobled Scotland!
I marvel not thou art
Dear as a gracious mother
Unto her children's heart!

“ I marvel not they love thee,
 Thou land of rock and glen,
 Of strath and lake and mountain,
 And more—of gifted men !

“ Hail ! country of the brave and good !
 Hail ! land of song and story !
 Land of the uncorrupted heart,
 Of ancient faith and glory !”

In a brief sketch, in our last number, we presented to our readers a few thoughts on Glasgow, &c. ; and, at the request of several friends, we continue our “ pencillings by the way,” having for the present sketch, Edinburgh, its objects of interest, historic associations, &c. Few cities in the British dominions have a history so interesting to the Christian as Edinburgh: its every inch is classic ground. Various opinions are expressed, with regard to the origin of the name of that city; the most prevalent is, that it is derived from Edwin, a Northumbrian Prince, who, in 617 of the present era, conquered the Picts beyond the Frith of Forth, got possession of the rock on which the castle now stands (and of which we will speak again), and fortified it; and that the castle and town took its name from him, Edwin’s Burgh, which was ultimately corrupted into Edinburgh. The city is divided by a deep ravine, through which runs a railway, diverging to almost every part of the land. On one side of this ravine stands the old town; on the other the new. In the old town, at the foot of the Cannongate, a street rendered famous in the nation’s and Church’s history, stands the ever-memorable Holyrood, which, from scenes in it, both in connection with Church and State, render it perhaps the most interesting building in Scotland. James IV is said to be its founder, and resided in it till his death, in 1513. His successor, James V, brought to it his second wife, Mary of Guise, mother of Mary, Queen of Scots; and it has its chief attractions now in connection with the latter. Here she first reposed after she returned from France; here she was married to Lord Darnley; here Rizzio was murdered at her feet; here was the scene of her fatal nuptials with Bothwell; here many a royal entertainment she enchanted by the loveliness of her person and the gracefulness of her manners; and here, too, she endured the memorable and distressing interviews, with the stern and uncompromising leaders of the Reformation.

A very short time after she arrived from France, she had evidence that she could not carry out her Romish proclivities with her Scotch subjects. The first Sabbath after her arrival was the memorable St. Bartholomew’s day, and she had great preparations made to have mass celebrated at the royal chapel, at which she was to be present. But no sooner was this known than a mob rushed to the building and exclaimed, “ Shall the idol be again erected in this land ?” and men of all ranks rushed into the court of the palace shouting, “ The idolatrous priests shall die the death !” The Queen saw at once the material upon which she had to work,

and with a trembling step interfered, so that for the time the panic was allayed. A few days after, she made her public entry into the city, and on that very day summoned John Knox into her presence, having been informed that he had preached a furious sermon against the mass in St. Giles's Church. Knox presented himself at Holyrood, and when he stood before the Queen she accused him of publishing a book, entitled "The First Blast of the Trumpet against the Monstrous Regimen of Women," and his intolerance towards all those who differed from him, requesting him to obey the precepts of the Scriptures, a copy of which she observed he had in his possession. It is said that Knox in reply knocked so hastily upon her heart that she wept, and for a time was in such a state of agitation that she could not be soothed, but at length said to him, "My subjects it appears must obey you, and not me. I must be subject to them, not they to me," and with this dismissed him. He expressed his opinion after this his first interview, that "Mary's soul was lost forever; that her conversion was hopeless if she continued in her massing, and despised all exhortation." On her first appearance before Parliament, such was the sweetness of her manner, her beauty, and her grace, that it excited the populace, leading almost all to cry out, "God save that sweet face." There was one, however, in Edinburgh, that could not be moved by beauty; for, during the sitting of the first Parliament, he preached a sermon in St. Giles's before the nobility, in which he argued that they ought to demand from the Queen "that which by God's word they may justly require; and if she would not agree with them in God, they were not bound to agree with her in the Devil;" concluding his sermon with some observations respecting her rumored marriage, saying, "Whenever you consent that an infidel, and all Papists are infidels, shall be head to our sovereign, ye do as far as in you lieth to banish Christ Jesus from this realm; ye bring God's vengeance upon the country, a plague upon yourselves, and perchance ye shall do no small discomfort to our sovereign."

When she heard this, Knox was again summoned into her presence, and as soon as he appeared before her, under great excitement she exclaimed, "Never was prince handled as I am. I have borne with you in all your rigorous manner of speaking, both against myself and my uncles. I have sought your favor by all possible means. I offered unto you presence and audience, whenever it pleased you to admonish me, and yet I cannot be quit of you. I vow to God I shall once be avenged." Amidst sobbing and tears, she listened to Knox, while he said, "True it is, madam, your grace and I have been at divers controversies, in which I never perceived your grace to be offended at me; but when it shall please God to deliver you from that bondage of darkness and error into which you have been nourished for the lack of true doctrine, your Majesty will find the liberty of my tongue nothing offensive. Within the preaching-place, madam, I am not master of myself, for I must obey Him who commands me to speak plain, and flatter no flesh upon the face of the earth." Interrupting him,

the Queen indignantly said, "What have you to do with my marriage, or what are you in this commonwealth?" He replied, "A subject, born within the same, and albeit I be neither earl, lord, nor baron in it, yet has God made me, how abject soever in your eyes, a profitable member within the same." Frequently after this did she try, though unsuccessfully, to banish him from the city. Many very interesting historic associations cluster around old Holyrood, which we must pass over. The old palace has gone through changes, but notwithstanding time has worked upon it with its corrosive hand, there is much in it attractive still. The present Queen of England has a suite of rooms in it, as also several of the Scotch nobility. Perhaps a brief description might not be uninteresting to many of our readers. In the open square, in front of the palace, is a statue of Queen Victoria, erected in 1852, about ten feet high. On the four sides are infantine figures, representing the Seasons, sculptured in alto-relievo. The palace itself is a quadrangular building, with a court in the centre, 94 feet square. The front of the building is 215 feet in length. At either end is a massive square tower, four stories high. In the centre of this front is the grand entrance, composed of four Roman Doric columns, over which are sculptured the royal arms of Scotland, below an open pediment, on which are reclining two figures, the whole surmounted by a small octagonal tower, terminating in an imperial crown. Passing through the gateway, you enter the inner court, which is surrounded by a piazza, having nine arches on each side. The building is three stories high. Of the apartments, the picture gallery is the largest, 150 feet in length, and 24 in breadth. It is hung round with portraits of one hundred of the departed kings of Scotland, from the time of Fergus 1st, 330 B. C., to the end of the Stuart dynasty. These, it is said, were all painted by one man, a Flemish artist. From this, you pass through Lord Darnley's apartments. In addition to the paintings here, the chief attraction is two pieces of ancient tapestry, the one piece representing the well-known historical story of the appearance of the flaming cross in the heavens, to Constantine the Great, some days before the battle between him and Maxentius, for the imperial crown. The motto, "In hoc signo vinces," is conspicuously embroidered in one of the upper corners. The other piece, opposite, represents the engagement between the contending claimants for the empire of the world. The miraculous cross is conspicuous on the shields and standards of Constantine's troops.

We next enter what have been called the most interesting suite of rooms in Europe, the apartments of Mary, Queen of Scots. The first is the audience chamber, about 24 feet by 22. The roof is divided into panelled compartments, with the initial and armorial bearings of royal personages, and the walls are hung round with ancient tapestry and pictures. Here was the scene of the altercations between the Queen and Knox, to which we have referred. From this you enter her bed-room, the ceiling of which is similar to the former, the walls also hung with tapestry, illustrative of the

mythological tale of the fall of Phaeton, who, according to the poetical belief of the Greeks, lost his life in rashly attempting to drive the chariot of his father, the God of the Sun. In this room is Mary's bed; adjoining, are the secret stairs, by which Darnley and his infamous associates ascended, to assassinate Rizzio, in the adjoining room. Many other objects of interest we must necessarily pass over. Just adjoining the Palace, is the Abbey, the remains of which are only now standing. Many things of deep interest are associated with this, which we must not now mention, having occupied too much space in what we have already said. We have in this sketch given little directly, we are aware, of religious interest; but if we said anything, could scarcely say less than we did. The associations of the Palace, however, cannot but be interesting to all, for within its walls the Church has had her conflicts, and her victories. Again we may have more to say directly of the Church, as we trace her footsteps in the City of Martyrs.

ON OATHS.

THE subject of oaths is one to which but little attention or inquiry has been given by many of your readers. It is, nevertheless, one which has at different periods been discussed by able men on both sides, both for and against their use. But my purpose now is not to argue on either side, but rather to present a brief exhibit of opinions and definitions on oaths, which I trust may be of sufficient interest to justify their insertion in the Bauner. And if I shall append some deductions, it will be with the hope that they will be found not unworthy of the attention of Christians, who would not only have a reason for the *hope* that is in them, but also for the *actions* they perform.

OF THE NATURE AND CHARACTER OF AN OATH. According to Puffendorf, who is followed by most of the moderns, "An oath is a religious asseveration, by which we either renounce the mercy or imprecate the vengeance of heaven, if we speak not the truth." According to Milton, "It is that whereby we call God to witness the truth of what we say, with a curse upon ourselves, either implied or expressed, should it prove false." "Whatever be the form of an oath," says Paley, "the signification is the same: it is the calling of God to witness, that is, to take notice, of what we say, and invoking his vengeance or renouncing his favor in case what we say be false, or what we promise be not performed." President Dwight says of an oath, it is "one of the most solemn and affecting transactions in which man is ever concerned. In this transaction, God, our creator, judge, and rewarder; God, who requireth truth in the inward parts; God, who seeth not as man seeth, but who looketh upon the heart, is invoked as an awful witness of what we speak. If we speak the truth, we declare our hope of his mercy; if we speak falsely, we imprecate his vengeance." "His soul is put at hazard on his utterance of truth or falsehood.

If he speaks falsehood, he voluntarily consigns himself to perdition." The same author elsewhere denominates an oath "an eminently solemn act of religious worship." But in fact, its being an act of religious worship, is the view taken of an oath by all *theologians* who justify the use of oaths at all.

From the nature and character of an oath as above expounded, naturally proceeds the concern, amounting often to reluctance, with which serious persons approach the act of swearing. Many religious men literally "fear an oath." And well they may, when, according to the highest human authority, their eternal destinies are staked upon compliance with its terms.

Now with respect to the purposes for which, and the persons by whom, an oath may be administered.

On these points we have "Commentaries" on both divine and human laws, which, though they may be held sufficient to guide our conduct, do not altogether relieve us from doubt and hesitation. There is, plainly, in the minds of the commentators themselves, a degree of hesitancy and distrust, which is not shown in relation to any other subject having the sanction of so much usage and authority.

The laws of England scrupulously guard the administration of oaths, restricting their use to cases specifically warranted by law. And to administer an oath without warrant of law, is punishable, even if a magistrate. *Blackstone*, B. 4, 137.

Dr. Adam Clarke, in his Commentary, has the following note at the end of the 6th chap. of Deut.: "Much has been said in vindication of swearing in civil cases, and much has been said against it. The best way is to have as little to do as possible with oaths. An oath will not bind a knave or a liar, and an honest man needs none, for his character and conduct swear for him."

Thomas Scott, on Matt. 5: 34: "We are to swear not at all, except when duly called; or when it is necessary for the end of strife,—*of which the civil magistrate must ordinarily be the judge.* It ought to suffice a Christian to affirm or deny, and decidedly to repeat if necessary; all more than this cometh of evil, *or the evil one.* Christians should try so to speak that their words may be as satisfactory as other men's oaths. The worse men are the less they are restrained by them; the better they are the less they need them."

Matthew Henry on same: "The mind of Christ is, that we must not swear but when duly called to it; where a respect to the commonwealth makes it necessary for the end of strife, of which necessity the civil magistrate must ordinarily be the judge. We may be sworn, but we may not swear—we may be adjured and obliged to it. We must in an especial manner *avoid promissory oaths*, of which Christ speaks more particularly here, for they are oaths to be performed. The influence of an assertory oath immediately ceases when we have spoken the whole truth; but a promissory oath binds so long, and may be broken so many ways, therefore it is not to be used but upon great necessity. The frequent

requiring and using of them [oaths] is a reflection on Christians, who should be of such acknowledged fidelity as that their sober words should be as sacred as their solemn oaths."

Dr. Owen says, "It is evident to me, that no man ought voluntarily to take an oath, unless the matter in controversy be undeterminable without, and the authority be lawful which requires it."

Brown, of Haddington, says, "In all vows and promissory oaths, the matter must be both lawful and expedient, and in our power to perform."

The very eminent Grotius, while he admitted the lawfulness of assertory oaths, held the opinion that Christ forbids promissory oaths; and strengthened himself with the words of the Apostle James, who says, "Let your yea be yea, and your nay nay, lest ye fall into condemnation;" that is, by breaking your promissory oaths.

The substance of all the above teaching would seem to be, that all swearing is to be avoided if possible; that an oath is not to be resorted to at all, when the matter is determinable without it; and this in reference to the necessary public policy of civil government. And the doctrine also necessarily infers strong condemnation of extra-judicial oaths, and oaths of secret societies, even allowing the objects and practices of such societies to be otherwise perfectly harmless.

On the other phase of an oath, "an act of religious worship," I now submit some authorities:

"An oath is a religious asseveration."—*Puffendorf*.

"An eminently solemn act of religious worship."—*Dwight*.

"Swearing is an act of religious worship." "Let it be perfectly understood, that the oath is an act of homage performed voluntarily to the Supreme Being."—*Ref. Prin. Exhibited*.

Thus it appears that the ceremony we call an oath—an appeal to God, the Searcher of hearts, and the Judge of all,—men have not been able to characterize by other terms but "an act of religious worship." And just here it seems to be in place to inquire, What is religious worship?

A definition from Vatel has struck me as being very good. "Worship consists in certain actions performed with an immediate view of honoring God; there can, then, be no worship proper to any man which he does not believe suitable to that end."

It is defined by Robert Hall in the following words: "It consists in the performance of all those rites and ceremonies, in the observance of which we engage with the professed and sole view of honoring God."

Then, if an oath is properly defined to be an act of religious worship, and the above definitions of worship be just, questions will naturally arise, in considerate minds, as to the propriety of time, place, and form of such worship. The times and the places of administering oaths, are multitudinous. And as to the two forms in general use in our country, they are so well known that they need not be here inserted. But as *forms* of "worship," the surprise might rather be that they are not universally rejected by

Christians, than that a few decline to perform them. It is essential to worship that it be voluntary, not imposed; for force cannot affect the temper of the heart, nor change our relations to God. And to show that there is the nature of force in oaths, I will recur to the imprecatory clause in the oath.

“So help you God,” “and that, as you shall answer to God at the great day,” are the words used in our oaths; the meaning of which is, “So help me God, as this is true; if otherwise, not help me, even in the hour of death.” In darker periods of the world, however, a more specific form of the imprecation was in use in the following words, “That I may be excluded from all communion with God the Father; in the hour of death be deprived of all help and mercy from the Son, and of all the comforts of the Holy Ghost; and that on the day of judgment I may not see the face of God, but be damned with devils to all eternity.” This is the imprecation introduced by the Emperor Charles V.

Substantially the same imprecation is contained in the “National Covenant,” of Scotland, as follows, viz.: “And that this our union and conjunction may be observed without violation, we call the living God, the Searcher of our hearts, to witness—as we shall answer to Jesus Christ in the great day, and under pain of God’s everlasting wrath, and of infamy and loss of honor and respect in this world.”

The Solemn League and Covenant has the following words: “And this covenant we make in the presence of Almighty God, the Searcher of all hearts—as we shall answer at that great day, when the secrets of all hearts shall be disclosed.”

There is fearful significance in these words of imprecation. For to imprecate God’s vengeance reduplicates upon the idea of renouncing his mercy. There is, nevertheless, no room to doubt the correctness of the interpretation, as could be shown by numerous authorities; the following, however, may suffice. Of the ancients, Plutarch said, “Every oath terminates in the curse of perjury, or that is the ground and bottom on which all swearing depends.”

Puffendorf held, that “God is called to be both a witness and a guarantee, and, likewise, an avenger.”

Calvin says, “We cannot invoke God to be a witness to our declarations, without imprecating his vengeance upon us, if we be guilty of perjury.”

“A respect to punishment,” says Dr. Owen, “is that alone, which gives force and efficacy to oaths among men.” And Dwight, already quoted, says, “His soul is put at hazard on his utterance of truth or falsehood. If he speaks falsehood, he voluntarily consigns himself to perdition.”

It has been universally held that an oath is coercive. The taking of them has been, from time to time exacted, and by civil powers enforced by the application of pains and penalties. Which practice could not have obtained but for the doctrine that the oath once taken, its terms must be fulfilled, willing or unwilling, right or wrong. Hence oaths of allegiance have been compelled; and the security thought to have been thus obtained rested on the

belief, that the terrors of the world to come would operate stronger than the disposition to sedition or rebellion. Based upon the same grounds was the imposition of oaths to compel uniformity in religion, and compliance with certain specified tenets; as in the instance of the Act of Uniformity, A. D. 1662. We have also the famous instance of William the Conqueror making his prisoner Harold swear to aid him in ascending the throne of England, and who "seerely conveyed under the altar on which Harold agreed to swear, the reliques of some of the most revered martyrs; and when Harold had taken the oath, showed him the reliques, and admonished him to observe *religiously* the engagement which had been ratified by so transeendent a sanction."

The intelligent reader is aware that certain formally religious observances are construed to have the same import as oaths: for instance, church covenants, acts of adherence to creeds and terms of communion, &c. Proofs and illustrations on this point being unnecessary, I offer none.

From what has been advanced it ought not to be difficult to conceive why some conscientious persons refuse to take an oath. The considerations which might here be offered on the subject of swearing in secular affairs, are multifarious and pregnant; but I leave readers to exercise their minds in collecting and arranging them. One consideration only I subjoin. If these oaths are acts of religious worship, it is a strange anomaly to subject the time and place of their observance, and also the forms of them, to the judgment and direction of the civil magistrate; and hold Dissenters under obligation to take them at such dictation. I now ask to be indulged in submitting a few thoughts in relation to the oath or covenant to serve the Lord, as that ceremony has been understood, explained, and used in the Church.

A recusant might be supposed to be ready to say, "I am weak and sinful; I live and hope to be saved through the mercy of the Lord; I cannot, therefore, renounce his mercy for any consideration whatever; much less can I be induced to imprecate his vengeance. Besides, the very conditions on which you ask me to renounce his mercy is, that I may be placed in a relation to receive divine favor and mercy." Couple these two things together: the condition of a person under deep conviction of sin, prostrate at the foot of the cross; having no hope but in the Divine mercy; no strength to live and obey, but from the Lord: required at the same time, in order to be entitled to receive the consolations of religion and the rites of the Church, to renounce the Divine mercy and imprecate his vengeance, conditioned upon his doing things which just then he most sensibly feels himself unable to do.

Then he might be unable to shut out the idea of serving God on compulsion. Acceptable service is of the free will. "His people are made willing." They are drawn by cords of love; not forced by the imprecation of a curse.

This subject is capable of much enlargement, but space at present, forbids.

HUGH SMALL, ESQ., LATE OF BALLYMONEY.

ADDRESS AND PRESENTATION.

BY recent papers from Ireland, we learn that the gentleman, whose name heads this article, is coming to the United States. And with a view of expressing their high regard for him, his fellow-townsmen of Ballymoney, and its neighborhood, met recently in the Town Hall there, to give their expression in a public and tangible manner, which was done by presenting Mr. Small with several mementos, and a purse of gold containing one hundred sovereigns. In noticing this act, it is but due to our readers that we say a few words regarding the person above named; and to many we are aware this may be unequalled for, for largely in our Church in the United States the name and character of Mr. Small is familiar. A member of the Reformed Presbyterian Church in Ireland, he has identified himself with her every movement, and few, if any, have been more laborious and untiring to promote her prosperity. For a number of years at the head of her financial concerns, he has labored until the Sustentation Fund (commenced, we believe, with his suggestion) has reached its present prosperous condition. In his position as manager of the Belfast Bank in Ballymoney, he occupied a place of trust and high respect, with a large salary,—the latter, we have often heard, devoted entirely to the promotion of the cause of Christ. While Mr. Small is a man dearly beloved in the Church with which he is connected, and who labored largely for the promotion of her good, yet here his love, his influence, his means, were not confined: the world has a claim on him, and he feels it too, and he is, therefore, in every enterprise where good may be done. And here we may be permitted to say, we speak that we do know. We knew him in the days of our boyhood; we know him by many associations; and we might speak of him as we were received by him on our recent visit to the “land of our fathers,” and heard and saw of his works of faith and labors of love. A man who, by his active benevolence, large-hearted generosity, and untiring exertions to promote the social, the moral, the intellectual, and the religious interests of the town in which he lived, secured the affection and esteem of all classes and sections of the surrounding community. Perhaps to no other man was the community in which he resided so indebted as to him, for its advancements and improvements. The News Room, the Library, the Temperance Society, the Moral and Literary Associations, the Industrial School, the Sabbath School, the Missionary Society, the Church, had in Mr. Small a true, a constant, a faithful, a devoted, an untiring, and a liberal advocate and friend. As the chairman of the meeting well said, “The moral and material improvements of the town have been effected chiefly by the contributions and energy of Mr. Small. One of the principal promoters and chief supporters of these institutions, a gentleman, who, after devoting for twenty years his entire means and best energies at the shrine of Christian benevolence and social

duty in this locality, is about to leave us for a foreign land, amid the deep regret of the entire community for his loss; a regret, however, tempered by the reflection that the good qualities which endeared him to us here will advance his position and extend his usefulness in the new sphere of his labors." We are glad to hail the appearance of such a man in our midst, though we sympathize deeply with our brethren in Ireland, at the loss they will suffer in his absence. ED.

Dr. TAYLOR, speaking of the institutions above named, and after an eloquent tribute to the immortal Chalmers, said "he thanked God they had a representative of Chalmers among them — an able man and a good man — a man who had identified himself with every good work, and who had secured the affection and esteem of every honest heart in town. Who did not feel a pang at the thought of parting with such a man? Who would not deeply regret that one who had been instrumental in leading many on the path to virtue and honor — one who had been an ornament and a glory to the town, and had promoted its highest interests with a zeal and a devotion which did him infinite honor, and the inhabitants permanent good — who would not regret that such a man should be taken away from them — that such an ornament and blessing should be removed to another sphere? Dr. Taylor, after a few additional observations, expressive of his own high esteem for Mr. Small, called on Mr. Wilson to read the address which had been agreed to by the inhabitants.

Mr. WILSON then came forward, amid loud applause, and said he had been requested, on behalf of the subscribers, to read the address to Mr. Small which had been agreed to. He was glad that his duty, on the present occasion, was so mechanical, as he could not trust himself or his feelings to speak as he would wish. Mr. Wilson then read the address, which, with the others presented on the occasion, and the replies to them, will be found in our subsequent pages. Several sentiments in the address were loudly applauded.

Dr. TAYLOR, immediately after the reading of the address, presented to Mr. Small a purse containing nearly one hundred sovereigns. The subscriptions, he said, were limited to £1. each, else much more would have been subscribed. They were well aware of Mr. Small's extreme delicacy of feeling, in reference to a presentation, and his unwillingness to receive any expression of public regard; and he might add, that it was only when again and again pressed by his more intimate friends that he consented to accept of any mark of his townsmen's approbation. Mr. Small was about to part from them, but he believed they would all meet again, if not on earth, at all events in that great muster-roll of humanity, where Ministers shall come with their congregations, Sabbath-school Teachers with their children, and Mr. Small himself with his band of hope, to receive the "Well done, good and faithful servant," and to be repaid for all he has done. He would only

say, may God bless him wherever he lives, and make him a blessing !
(Loud applause.)

Mr. SMALL, deeply affected, then read his reply. He had no sooner finished than, on glancing around the room, we discovered that there was hardly a dry eye, the gentlemen as well as the ladies giving vent to their feelings in sobs and tears. The scene was most affecting, and for several minutes, the further business of the meeting was delayed.

ADDRESS OF THE RAGGED SCHOOL.

The children of the Ballymoney Free Night School here ascended the platform to read their address. They appeared to be in good health, and seemed to feel very much interested in the proceedings. Having sang together the hymn, "Holy Bible, book divine," in excellent tune and time, one of their number read an appropriate address to Mr. Small, accompanying it with a parcel of money and a very handsome travelling bag, on a brass plate on which was engraved the following words:—"Presented, by the boys of the Free Night School, Ballymoney, to their benefactor, Hugh Small, Esq." The poor children wept bitterly as they made their presentation, and seemed to feel keenly the loss which they were about to sustain in the removal of their attached friend.

Mr. SMALL briefly acknowledged the compliment paid to him.

The choir then sang some appropriate verses to the tune of "Auld lang syne;" after which, a collection was made in aid of the Ragged School. Upwards of 9*l.* was taken up on the occasion.

The Rev. Mr. PARK said, that he would not be doing justice to himself were he to allow the present occasion to pass without saying that his heart responded to every sentiment contained in the address which they had presented to Mr. Small. He had known Mr. Small for more than twenty years—he had cordially gone with him in the accomplishment of many of his objects, and he had always found him a warm, zèalous, and, he must say, a steadfast, efficient, and successful supporter of everything that he believed to be for the good of the town, and especially for the benefit of the young connected with it. (Applause.) He regretted deeply that they were about to lose their friend. They all had him in their hearts, and he would have from them all an interest in their family prayers. He trusted that, in the good providence of God, Mr. Small would be able to realize the hope he had expressed in his address, and that again the people of Ballymoney would be able to look upon him, and take counsel with him for the promotion of the social well-being of the inhabitants, and especially of the young. (Applause.)

The Rev. J. SIMPSON seconded the motion, remarking that he could hardly trust himself to speak a word in reference to Mr. Small. So long as he had known that gentleman, he had esteemed him as a counsellor and a friend. He had received that evening a gratifying testimonial, but the most eloquent and impressive testi-

monial of the evening would be found in the sobs and tears of the audience, and especially of the little ragged boys whom, in God's Providence, he had been the means of raising to the position which they now occupied. This was a tribute which, he believed, came closer home to Mr. Small's heart than all the others. He concurred in every sentiment in the address which had been presented to their friend, and he was assured that the meeting also fully concurred in them. Mr. Small would be followed to his new home with the best wishes and prayers of those whom he was leaving behind him, and he doubted not that many would rise up in eternity and call him blessed. (Loud applause.)

ADDRESS.

DEAR SIR: Your intended removal from among us has taken us by surprise. How shall we give expression to the universal feeling of regret and sorrow with which the announcement of this pending event has been received? The conventional phrases and stereotyped expressions usual on similar occasions would but feebly and faintly convey our feelings. For the last twenty years you have so identified yourself with all our Local Institutions—you have so linked yourself with every movement that had for its object the moral or material welfare of the inhabitants of this town—your time, your talents, and your means, have been so largely and so ungrudgingly spent in promoting the cause of God and the advancement of our common humanity—you have labored so sedulously on behalf of the "poor and them that are out of the way"—you have done so much to promote the cause of Education and intellectual development, our Sabbath-schools, our Literary Associations, our Libraries, will sadly miss you; the cause of Temperance will mourn for its warmest and most consistent friend; the Juvenile Association, which has been the means of training so many of our youths in the paths of temperance, virtue, and order, can never cease to remember him, who was alike its originator, and constant benefactor. To the children of our respective families, and to the youth of our town at large, you have been, in every difficulty, the guide, counsellor, and friend, and did we need any justification for thus addressing you, we would point to those boys—the pupils of our Ragged School—whom you have raised from vagrancy and all but inevitable ruin—from the hard gripe of mendicant poverty and the sore temptation to crime but too surely generated by ignorance and idleness—raising them to a position of comparative comfort and independence, teaching them alike by precept and example, giving them a good literary education, and fostering in them the germs of future usefulness. But, why particularize the Societies you have originated—the Associations you have benefited? Is it not enough to say that your general philanthropy, your secret and unwearied charities, your utter negation of self, have contributed to endear you to every right-thinking inhabitant of the town, and that your name will ever continue to be a "household word" amongst us. As a man of business, and, in your official capacity, intrusted with the management of one of our

most important Branch Banks, your courtesy, urbanity, and general suavity of manner, gave universal satisfaction. We are loath to part with you; we linger over that final word, "Farewell;" our feelings may be selfish, but we hope that they are pardonably so; we are but too sensible of the loss we shall sustain by your departure from amongst us. For yourself, and as regards the future, we have neither doubts nor fears. Your trained and accurate habits of business, your strict integrity, your upright and irreproachable principles, must and will succeed in any commercial community. For our own part, we can but envy the community that shall be fortunate enough to possess you among its citizens. Need we say, then, that we wish you "God's speed"—that we shall pray for His blessing upon all your "goings out and coming in," and that intelligence of your continued welfare and prosperity will, at all times, gladden our hearts? One word, and we are done—another favor to a community you have already so largely benefited—will you kindly accept the accompanying token of the ceaseless regard and esteem with which we subscribe ourselves your sincere

FRIENDS.

Dated at Ballymoney, this 31st October, 1856.

To the above Address, which was largely and respectably signed, and included the names of Deputy-Lieutenants of the County, Magistrates, Bankers, Merchants, and Clergymen of all denominations, Mr. Small returned the following

REPLY.

"MY DEAR FRIENDS: I feel very grateful for the strong feelings and deep sympathies that you have felt and shown for me, in your beautiful Address. Your kind and benevolent sentiments have led you to this overflowing manifestation of generous feeling and gratifying admiration. And although, on the eve of my departure for the United States, your feelings are naturally concentrated and intensified, yet it is but the extension of a principle that I have experienced ever since I came among you. Your friendly counsel, your kind hearts, your generous minds, your benevolent dispositions, your liberal purses, and your invaluable co-operation, have given a power, a charm, and an influence for good, that could not be estimated or calculated. To have the confidence of such friends, to be esteemed by such a community, and to enjoy the sympathies of such a people, is worth living for—to have the approbation of the intelligent and the good, and the gratitude and prayers of the virtuous poor, are more to be valued than gold, more honorable than titles, and more durable than time. I will not say farewell, for I hope, after a few years, to pay you many interesting visits, and thereby cherish and strengthen those bonds of mutual friendship that have united us together for the common good. In accepting of your valuable testimonial, I will only say good-bye. I will remember you with gratitude. I will feel myself bound to your

interests, as a son feels linked to kind and affectionate parents, and your town and neighborhood will be ever dear to my heart.

I remain your grateful friend,

H. SMALL.

BALLYMONEY, 31st October, 1856.

RAGGED SCHOOL ADDRESS.

“DEAR SIR,—We, the boys of the Ballymoney Free Night-School, for whom you have done so much, come forward to thank you for all your fatherly kindness to us, for gathering us off the streets, feeding, warming, and clothing us, and also teaching us to read and write. We pray that God will bless you, and also make us worthy of all the care you have bestowed upon us, and we hope you will accept of this travelling bag, from our little stock, to remind you in your travels of the poor boys you have left sorrowing behind you.”

Mr. SMALL replied to the address in brief but appropriate and feeling terms.

SABBATH-SCHOOL ADDRESS.

At an earlier hour in the evening, a number of the Teachers of the Ballymoney Lesson System Sabbath-School read and presented to Mr. Small the following Address, accompanied with a present of Standard Works :

“DEAR SIR,—Having learned, with deep regret, that the connection which has existed between you and this Sabbath-School, for nearly twenty years, is about to be severed, by your removing to a different sphere of labor in New York, we cannot allow you to depart without expressing our heartfelt regard and esteem for you as a friend, a philanthropist, and a Christian. Ever since you came to reside among us, you have been characterized by zeal in every good cause, and distinguished by unremitting efforts to promote the moral and religious interests of the young and rising generation. Your zeal, your perseverance, your unceasing vigilance, and your liberality in the advancement of every good work, have called forth the admiration of every well-disposed person who enjoyed the pleasure of your acquaintance. But, while your labors in other spheres were most abundant, it is of your labors in the Sabbath-School that we would now especially express our approbation; for we feel that, under God, it is very much indebted to you, both for its former and its present efficiency. We, therefore, beg your acceptance of the accompanying volumes, not as a reward for your untiring exertions, but as an expression of our sincere affection for you, as a steady friend and devoted laborer in the Sabbath-School; of your moral worth, and of our esteem for your upright, consistent, and Christian character. That the God of Abraham, of Isaac, and of Jacob, may keep, guide, and preserve you in the present life, and at last receive you to Himself, in the mansions prepared by the Redeemer for all who love Him, is the sincere and

earnest prayer of your fellow-teachers!—(Signed on behalf of the teachers.)

“ARCHD. CAMERON, Superintendent.
“JOSEPH GORDON, Secretary.”

To this, Mr. SMALL returned the subjoined

REPLY.

“BALLYMONEY, October 31, 1856.

“MY DEAR FELLOW-TEACHERS,—When about to leave my adopted town, and on the eve of my departure for a foreign land, I feel very sensibly your great kindness in getting up such an elegant and complimentary address, and for the appropriate and valuable testimonial with which you have accompanied it. These tokens of your kind sympathy will be a great source of enjoyment to me, when I am far away from you. They will sustain and stimulate my mind to renewed efforts in the cause of Him whom we love, and they will strengthen and cement those ties of Christian friendship that have so long united us together, for the training of the youth of this town in the fear of the Lord. In parting with you for the present, I solicit a deep interest in your prayers, that I may be kept blameless and faultless, until the coming of our Divine Redeemer, when He will come to be glorified in His Saints, and admired in them that love Him. Should it be the will of Providence that we may not meet on earth again, I anticipate a joyful meeting with the teachers and scholars connected with this Sabbath-school, in a better world. Let us comfort one another with these pleasing hopes, and live in the enjoyment of those who anticipate the sentence—‘Well done, good and faithful servant, enter into the joy of your Lord.’—I am your Christian friend, and fellow-laborer,

“HUGH SMALL.”

THE LATE REV. DR. BATES.

As would be observed, on the cover of our last number, we noticed simply the receipt of the intelligence of the death of this eminent and faithful ambassador of Christ. This sad event took place at his residence, in the City of Glasgow, on the 7th of November last. Almost to within a few days of his death, he was in the enjoyment of his usual health, had attended with his accustomed earnestness to the onerous duties of the communion on the Sabbath week previous to his death, on which occasion he spoke as one over whom “the mortal mists were gathering fast, and the pavilion of death closing around him.” On the following Tuesday he was seized with bilious fever, which in conjunction with heart disease, under which he had been long laboring, speedily did its work. In a brief sketch of Glasgow, &c., presented in our last number, we spoke of him as one of the strong men of the Church, extensively known in this land as well as in the land of his birth, and the land of his labors. We met with him frequently on our recent

visit to Scotland, rested for a time under his hospitable roof, and were received by him with many expressions and acts of love and kindness. Few men in our Church in Scotland stood higher than he; for whether in the midst of his own flock, in the Presbytery, or on the floor of Synod, he was always and everywhere an object of respect—one of the brightest ornaments of the Church with which he was associated; he occupied a high place in the estimation of the Christian public; and from his co-operation in all public institutions for the advancement of Christ's kingdom, was an instrument of much good in an extensive sphere. And it was especially here that he was distinguished. With a soul large enough to embrace the world of mankind, he was among the first to meet with brethren in Christ, to enter upon any enterprise that had in view the reclaiming of lost man. On the platform of an unsectarian Christianity he found full play for his best affections; there he appeared in all his untrammelled superiority, to plead the cause of God, and of the world. For a long time he has been one of the Secretaries of the British Evangelical Alliance; he was Secretary also of the Board of Foreign Missions, of our department of the Church in Scotland. But his work is done. God served his purposes with him on earth, and he has taken him to himself to enjoy a rich reward. With the bereaved family, the mourning congregation, and the Church at large, that has thus lost a kind husband, an affectionate father, a faithful pastor, and a wise counsellor, we would express our sympathy, weeping with those who weep, and mourning with those who mourn.—ED.

One of the Glasgow papers, noticing his death, thus speaks of him:

“His sudden removal will be felt to be a severe loss by many who enjoyed the privilege of his private friendship, as well as by his own beloved family, and by the members of his deeply-attached flock. Firmly and conscientiously attached to the views of the denomination of which, for so many years, he had been one of the chief ornaments, he was yet a lover of all good men, of a singularly unsectarian and catholic spirit, ever ready to lend a helping hand to any movement which seemed likely to advance the cause and kingdom of our Lord and Saviour Jesus Christ. He was hence one of the warmest friends of the Sabbath, and of all scriptural means for promoting its observance; and deeply interested himself in the advocacy and advancement of the temperance reformation, so greatly needed in all parts of our land. By the wise counsels and valuable labors as one of the Secretaries of the Glasgow Sub-division of the Evangelical Alliance, he rendered services to the cause of Christian union which it would be difficult to over-estimate, and which it will not be easy henceforward to supply; whilst in his own denomination, as Secretary of its Foreign Missions, as well as in the management of its ecclesiastical affairs, he put forth labors of the most self-sacrificing character, and exerted an influence which was felt over the whole Church. Known everywhere as a man of God, he greatly endeared himself to the circle of his

more immediate friends by his cheerful, consistent, thoughtful, manly piety, proving himself the tried friend of the poor, the wise counsellor of the perplexed, and the happy exemplar of rigid economy in appropriate union with the largest-hearted benevolence. For some months past he had not been in a very vigorous state of health, but not in such a state as to excite uneasiness on the part of his friends. The labors of the recent communion season, however, proved too much for his enfeebled frame, and, after a brief illness of ten days, he was removed to his reward. In such a case, may we not truly say, "Blessed are the dead who die in the Lord. They rest from their labors, and their works do follow them."

Another gives the following brief sketch of some of the particulars of his life.

"Dr. Bates, who was a native of the North of Ireland, was born about the close of the last century, in the small town of Killiclunie, in the County Tyrone. Both his parents were Presbyterians, though belonging to different denominations. His mother, Elizabeth Stewart, from whom he derived his Christian name, was a woman of eminent piety, and belonged to the Reformed Presbyterian Church.

"The subject of our brief sketch early gave signs of that studious disposition, conscientiousness, and piety, which distinguished him through life, and was devoted by his parents to the ministry. His classical curriculum was passed in Glasgow. Having gone through the usual course of preparatory studies, with distinguished success, he commenced his theological curriculum under the superintendence of the Synod of Ulster. But after studying for several years in connection with that body, some scruples arose in his mind respecting the position of the Synod, and he felt himself being gradually drawn into closer sympathy with the church of his mother. His views and leanings upon this point were at length communicated by him to the Rev. Dr. Alexander, Professor of Theology to the Reformed Presbyterian Church. Dr. Alexander suggested the propriety of not rashly taking a step destined in all probability to color very materially his future prospects, and requested him to think over the matter until the close of the session. Even at this early period, however, Dr. Bates exhibited that decision of character which so prominently distinguished him in after life; and, at the termination of the time appointed, he announced to Dr. Alexander that his resolution was unshaken, and that no considerations of mere expediency or worldly prudence would turn him from what he deemed the path of duty.

"When little more than twenty years of age, Dr. Bates was licensed to preach the Gospel in connection with the Reformed Presbyterian Church. Like most of our city ministers, he did not begin his ministerial career amongst us—not Glasgow, but a pleasant rural retreat on the banks of the Tweed was his earliest settlement. Dr. Bates labored in the ministry of the Word for the first eighteen years in the town of Kelso, visiting Glasgow only at rare intervals. His growing fame and substantial merits, as time wore on, gradu-

ally augmented, until, ultimately, they attracted the notice of the congregation in whose service he has closed his days, and a call after the manner of those times was presented to the Synod from West Campbell Street Church in his favor. The Synod saw meet to dissolve the pastoral tie which had connected him so long and so happily with the people of Kelso, and transferred him from rural to city life.

“In Glasgow Dr. Bates found his proper sphere. While discharging most assiduously at once the public and the private duties of his office as a minister of the Gospel, he yet devoted a considerable attention to the general interests of religion, and to philanthropic as well as strictly religious objects. It was rarely, indeed, that on any platform where the advanced friends of social reform were to be met with, Dr. Bates was missing. The cause of temperance, of the Sabbath, of the slave, of civil and religious liberty, of home and foreign missions, and of Christian union, found in him a fast friend and an able advocate. From the period that the Evangelical Alliance formed its sectional divisions, Dr. Bates, in conjunction with the Rev. J. W. Borland, has been one of its local secretaries; and to his active and judicious arrangements does the Glasgow Branch of the Alliance owe not a little of its success.

“Once and again has the congregation of West Campbell Street evinced, by substantial tokens of its favor, the esteem in which they held their venerable minister. In the spring of the present year, they presented him with a purse of sovereigns, as a testimony of their affection. In returning thanks for that gift, there are some words which now, in these the first hours of his dissolution, come back upon us. Touching on the silent march of time, and contemplating his advancing years, he reverted to Dr. Chalmers’ division of human life into seven decades. With the Doctor it was a cherished theory that the last decade should have much of a Sabbath in it, less of the bustle of life, and more of the stillness of rest; less of the secularity, and more of the sacredness; less of earth, and more of heaven. ‘I,’ continued Dr. Bates, ‘have already entered on my seventh decade, and it may have been the wish of the kind friends before me, to assist me to realize this beautiful conception.’ But it was not to be; the conception was not to be realized—or rather, shall we not say, that the conception, all-surpassingly beautiful as it is, has been unspeakably transcended. Almost ere yet the echo of these touching sentences has died away upon the ear, the speaker has done with decades. The Master has come, and Stewart Bates has not a decade, but all eternity to rest in.”

HINDOOISM: ITS CHANGES DURING THE LAST HALF CENTURY.

I HAVE often heard it remarked, not only by the Hindoos themselves, but also by Protestants, that it is impossible for them to change their long-established customs, and embrace Christianity;

that the universal prevalence of *caste* and claim upon the son, to pursue the same avocation in life as the father, will never admit of any radical change; that such and such were the acts and customs of their forefathers, and to deviate in the remotest from their example, the most dire calamities would inevitably follow. But such a view of the case is not only unwarranted, but untenable. Protestants who have thus represented the matter, are certainly either unacquainted with the facts, or else they belong to that class who know nothing of the promises of the Bible, and are opposed to the spread of the glorious Gospel of God's Son. That Hindooism has undergone the most wonderful changes during the last half century, I will now proceed to show. Let us notice, first, the changes that have taken place in the articles of dress and household furniture. Half a century ago, the Hindoos had but little, if any furniture, and that of the rudest style; now, many wealthy Buboos have their palaces furnished to overflowing with the most fashionable and costly of English manufacture. Half a century ago, the sun-dial and water-clock were their only time-pieces; now, clocks and watches, the most beautiful and valuable, grace their drawing-rooms. In articles of dress, many of the wealthy wear English made cloths, in preference to their own. Now many pursue occupations which, but a very few years ago, were entirely unknown in this country. Half a century ago, there were no printed books in the Bengalee language; now, thousands are appearing at Calcutta annually. Half a century ago, no Hindoo ever thought of making himself acquainted with the English language; now, there are hundreds in the English counting-houses of every large city throughout the land, who read, write, and speak the language fluently. For many generations, the Hindoos have been accustomed to travel in rude country boats, on foot, in palankins, or in cow-carts; but now, the most wonderful changes have been introduced even in this respect; now, it is not uncommon to see the opulent seated in a stately equipage, of English manufacture, drawn by a pair of costly Arabian or English steeds. The Government steamers that now plough the thrice hallowed and bloody waters of the Great Ganges are crowded with passengers. The railroad, even, that most modern invention, they are taken with; and the trains that now run between Calcutta and Rareegunge, a distance of one hundred and fifty miles, are filled to overflowing every day. In the telegraph offices, too, they are at their posts, controlling the wonderful machine.

In a religious point of view, the result has been the same. Half a century ago, thousands of infants were thrown into the Hoogly (an outlet of the Ganges), at the great Sauger Maloo annually; but now not one. Half a century ago, many widows were annually burnt alive with the bodies of their deceased husbands; but now the remembrance even of this barbarous custom seems to have been almost forgotten. Formerly it was thought a very shocking thing to touch the flesh or the hide of a dead cow; but now many Brahmins even wear shoes made of cow hides instead of their old

wooden sandals. Only ten years ago, Brahminism was so rife that the appearance of one in the midst of a crowd addressed by a Christian missionary, was sufficient to dismiss the whole assembly, and leave the earnest missionary without a hearer; now not only the Brahmins themselves, but the people listen attentively without molestation. But a very few years ago, no Hindoo would have ventured, through fear of banishment from home, caste, and friends, to recommend the marriage of widows; but now, through petitions made by the Hindoos themselves, the Government, during the present year, have passed an act making such marriages hereafter legal. If we examine into their ancient religious rites and ceremonies, we find many not only unobserved, but forgotten. Half a century ago, how many native Christians were there in Hindoostan? Now between Lahore on the north, and Calcutta on the south, there are more than 25,000 souls professing salvation through Jesus Christ. Half a century ago, how many schools were there in which a liberal education was imparted? Now, in the northwest provinces alone there are 3781 in full operation. Of this number, 87 are Government, with 5907 pupils; 33 are missionary, with 1749 pupils; 3661 are common, with 40,181 pupils; making a grand total of 47,837 pupils. Ten years ago there was not one girl's school in all India; now there are several being conducted under the most flattering circumstances. Such are some of the most important changes of Hindooism during the last fifty years. Christianity is gradually working its way through the multitudinous objects that oppose its progress, and light is fast dispelling the moral darkness that hangs thick and dreadful over this land, where "every prospect pleases, and only man is vile." If the last half century has accomplished so much, what may we not expect from the next, with its increasing facilities for moral and religious education, and the rapid progress of civilization and science! Who shall now say that the close of the nineteenth century shall not see the whole fabric of Hindooism, as well as Mohammedanism, dissolved, and remembered only as one of the things that were! Who shall now predict that heathenism is too strong for Christianity and civilization! The past ignores such an assumption. The present promises changes that will astonish the whole world. Let the friends of Christ, therefore, rally all their strength around the banner of the Cross; and let their prayers ascend with one harmonious voice to Jehovah of hosts, pleading that this glorious work, begun and so successfully carried on in heathen land, and especially in India, may be crowned with still more success; that more laborers be sent into the harvest; and we have the promise that the work shall be done, and "that his Word shall accomplish that whereunto He hath sent it."

A. O. JOHNSON.

PRAY FOR AN INCREASE OF MINISTERS.

DR. WAYLAND, in discussing, in the *New York Examiner*, the necessity of prayer being offered to God for an increase in the numbers of the Christian ministry, uses these words :

“Suppose that we all realized in our own souls that God had placed us here to subdue this country to himself, that this was our calling above and beyond all others, and that we must give account unto God for the manner in which we have discharged the trust, and occupied the talent committed unto us. Suppose this to be, as it ought to be, the desire that controlled all the departments of practical life, and which more than any other occupied our most earnest thoughts. Were this the fact, could we live as we do? Could we enter with those who know not God upon the eager pursuit of wealth? Could we be found among the votaries of every form of sensual pleasure? Would not this controlling object modify and chasten every desire, and render the things which earthly men strive after, distasteful to our souls? Would it not entirely reform the maxims which govern us in the expenditure of wealth? Could we vie with earthly men in luxurious display, while the progress of the Gospel is everywhere impeded for want of the wealth which we squandered in that frivolous extravagance, which is leading men by multitudes to destruction? Can we pray that the kingdom of God may come, while we stand directly in the way of its progress? Can we supplicate for the increase of holiness on earth, while we love our idols better than holiness? Can we ask men to come out from the world, while we ourselves are immersed in worldliness? Can we invite men to deny themselves and take up the cross, while we live in luxury, and touch not the cross with one of our fingers?

“Brethren, it is a more solemn thing to pray than we are commonly aware of. If we really pray for the extension of Christ’s kingdom, we must live like men who make the extension of that kingdom the great business of our lives. This will require the sacrifice of many an idol. It will cost many a self-denial, and will expose us to many a scoff and bitter reproach. But will not the object be worth the sacrifice? Is there not a crown of righteousness in reserve for those who fight this good fight? If the Saviour gave himself up for every one of us, is it much for every one of us to give himself up to Christ? If we pray, Thy kingdom come, can we do less than live so that the kingdom of God may come?

“Were this accomplished—were any denomination of Christians, nay, were a single church thus to arise from the dust and put on its beautiful garments, how vast would be its moral power! Every disciple would be a witness for Christ. The gifts whereby the body of Christ is perfected, and the work of the ministry accomplished, would be poured out abundantly. Saints now buried under houses, and lands, and stocks, and merchandise, and aspiration for political office, and leadership in fashion—would arise as

if from the dead, and Christ would give them life. They would look back with shame at the hole of the pit from whence they had been digged, and henceforth resolve to know nothing but Jesus Christ and Him crucified. Among these how many would be found endowed with gifts, which neither they nor their brethren supposed them to possess! The talent unrolled from the napkin would shine with the splendor of burnished gold. Evangelists, pastors, and teachers would spring up among our lawyers, physicians, merchants, manufacturers, and mechanics. Each church would number its chosen disciples, who, on the Sabbath, would be carrying the message of salvation to the perishing; while, on the other days of the week, they would exemplify to the world the life of him whose affections were set on things above, where Christ dwelleth. Were all our churches such churches as these, the world would know something of the moral power which belongs to the Gospel of Jesus Christ. Were the churches of our denomination such as these, in a single generation this nation would be the people of the Most High. Holiness to the Lord would be written upon our legislative halls, our executive chambers, our courts of justice, our marts of trade, and our country would be the first on earth to welcome the coming of the Son of God."

STATISTICS OF PROTESTANTISM AND ROMANISM.

THE following statistics of the Protestant and Roman Catholic populations separately throughout the world are given in the "London Christian Witness," professedly compiled from the best authorities :

PROTESTANTS IN THE WORLD IN 1854.

Great Britain,	21,000,000	France,	2,500,000
Ireland,	2,000,000	Russian Empire,	1,200,000
Prussia,	10,000,000	Greece and Asiatic Islands,	500,000
German States,	11,000,000	United States of America,	21,000,000
Austrian Empire,	3,000,000	British America,	1,750,000
Denmark,	2,500,000	Africa and its Islands,	700,000
Sweden and Norway,	4,600,000	West Indies and Guiana,	1,000,000
Holland and Belgium,	2,500,000	India, Ceylon, and China,	500,000
Switzerland,	1,500,000	Australia and Polynesia,	1,000,000

Total number of Protestants in the World, 88,250,000

ESTIMATE OF ROMAN CATHOLICS IN 1855.

Rome and the Papal States,	3,000,000	France,	33,000,000
Italian States (Tuscany, } Modena, Parma), }	2,750,000	Belgium and Holland,	4,500,000
Naples and Sicily,	3,750,000	Prussia,	6,000,000
Sardinia,	5,000,000	Switzerland,	1,000,000
Austrian Empire:		Russian Empire,	2,000,000
German States,	11,500,000	Great Britain and Ireland,	5,000,000
Hungary,	10,000,000	Turkish Empire,	3,000,000
Italy,	5,000,000	South American States,	29,000,000
Poland,	4,000,000	North America and Canada,	2,500,000
Spain,	14,000,000	India and China,	3,000,000
Portugal,	3,500,000	West Indies and Hayti,	2,500,000

Total number of Roman Catholics in the World, 159,000,000

THE LIVERPOOL CONGREGATION.

“And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.”—MIC. 5 : 7.

“Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.”—2 CHRON. 20 : 20.

AT a congregational meeting of the Eastern Reformed Presbyterian Church, held in the Philadelphia Chambers, 3 Hackin’s Hey, Liverpool, on the 7th day of August, 1856, Mr. David Cowley in the chair.

Resolved :—That the following statement of account be approved and printed for circulation among the members and friends of the congregation.

That in presenting our report for the past year, we would record our gratitude to the Churches’ Head, in that, notwithstanding the removal from this place of several families and individuals of our Communion; yet, amid many difficulties, the contributions of members and friends have been so liberal as to meet our expenditure. We would embrace this opportunity of acknowledging our obligation to the Belfast Presbytery, for the supply of preaching they have been enabled to send us, and through whose Christian kindness the Sacrament of the Lord’s Supper has been dispensed here twice during the year. We also desire to express our cordial thanks to the several ministers of the Church in Scotland, who have visited us, and whose labors have been most acceptable and encouraging; and trust that, the seed of the word thus scattered may be like “the handful of corn upon the top of the mountains” and “cause them that come of Jacob to take root.”

That as a congregation of Christians, holding the divine authority of the word of God, and obedience to His commands, as the source of a nation’s prosperity, we deplore the increase of Sabbath desecration in this large and populous community, augmented by the extensive sale of spirituous liquors on the Lord’s day, to counteract the baneful effects of which renewed exertions from the friends of truth are demanded.

We would, therefore, urge upon all our members, the duty of putting forth every energy for the maintainance of those great doctrines and fundamental principles of religion and piety by which God is glorified, and the individual and family rendered happy.

That the desirableness and importance of a stated ministry amongst us continues to be strongly felt, that we may more efficiently promote the cause of truth, and be increasingly active in extending the Redeemer’s Kingdom in this great city.

LETTER FROM REV. DR. CAMPBELL.

MISSION HOUSE, SAHARANPUR, July 18, 1856.

VERY DEAR BROTHER STUART: It is some time now since I had this pleasure. The reason is I had nothing of importance to communicate to yourself or others, nor have I received anything from you, with the exception of two or three lines on the envelopes. We are very sorry to hear of the death of Pearson, and of the failure of health of others looking forward to the ministry, and so likely to be useful men. But this is a world of change and disappointment, and "here we have no continuing city." In heaven, however, there will be no sickness nor death, but permanent happiness and joy. Our corps of ministers is now so weak, and our prospective supply so discouraging, we can ill afford to lose any of the present number—but the Head of the Church knows all this, and He will take care of His own cause. These providences, however, should be noted, and I think they are designed to stir up our ministry at home, to try and find out in their congregations young men suitable to become ministers of the Gospel, and to afford them every assistance in their preparatory studies. We have, doubtless, stirring times before us, and near at hand too, and it will never do to "want men to stand before the Lord," when the "armies of the living God" are to be marshalled in warlike array to meet and overcome the Prince of Darkness in all lands. Would it not be possible to find some young men of the right stamp—men of talents and piety, and burning zeal for the glory of Him who has redeemed them with his blood, in the sacred ranks of your "Young Men's Christian Association in Philadelphia?" Tell them we call upon them from India to furnish their quota of recruits for the army of King Jesus. As King of kings, and of all the nations of the earth, He has a right to raise his banner in the United States, and the Government at Washington can say nothing against it. We hold a commission from a superior Government to enlist men in the United States for this important service, and we offer them security for both worlds—"the promise of the life that now is, and of that which is to come." The commission we hold in our hands reads: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive a hundred fold now in this time—and in the world to come eternal life." That's something that earthly governments cannot offer. And with this standing offer still in view; with a sense of the love of God shed abroad in the heart of a Christian; with a view of the value of the pardon he has obtained—a pardon bought with blood—and of the glorious inheritance to which he is entitled through the obedience and sufferings of God's dear Son; with the last command of his Saviour ringing in his ears, "Go and preach my Gospel to every creature;" with the appalling sight of eight hundred millions of immortal men living and dying without even hearing of the only name by which they can be saved; and in view of the open doors

to every part of the pagan world, and of the great harvest in heathen lands perishing for want of laborers,—I say, in view of all this, is it possible that Christian young men can remain unmoved, and not hear the loud call that is made upon them to “come up to the help of the Lord against the mighty,” and consecrate themselves to the glorious service of Christ among the heathen? It is an honor to the age, to see Christian young men associating together, for mutual improvement, in large cities, and thus throwing around themselves a shield from the snares and temptations with which they are beset, and strengthening each other in every good resolution. During the thirteen years I spent in Philadelphia, how glad I would have been to belong to such a blessed society. I hope these associations will not be confined to cities, but be established also in villages. If organizations were formed everywhere and properly managed, they would become focal points to which the piety of surrounding districts would be concentrated. It is a great thing for piously disposed young men to know where to find others like-minded, with whom they can associate. Next to the Christian Church, I know of nothing more likely to be useful than these excellent associations. They ought to be *nurseries* to the Church. They will, doubtless, be the means of establishing, strengthening, and settling many a young Christian in the paths of virtue and religion.

The last mail has just brought us in the intelligence that the English ambassador, Crampton, had been dismissed from Washington; that Walker’s protégé had been acknowledged as the government of the country in dispute by the United States, and that preparations were going on in view of a war with England. I do trust this great calamity will be averted, and that a kind Providence will not allow the passions of reckless men to involve in war, the only two Christian nations in the world. How unnatural; surely it will not be. I am certain England does not wish to go to war with the United States. It would be disastrous to both countries. It is good, however, to know that God, who sits on a throne of holiness, rules the nations, and will carry on His own wise and benevolent designs, overruling all for His glory. A breach between the two countries would interfere greatly with your immense business, I suppose. I trust you will be prepared for any changes that may take place, and that losses may be averted. Should war be proclaimed, we fear that all communications with us may be interrupted, and that the Board may have difficulty in transmitting funds to India. It is now more than two months since we received a copy of the Banner. We fear, as in former years, it has been stopped somewhere. The last number received is for February.

I had a most interesting letter lately from Dr. Duff. He proposes that the Free Presbytery renew the correspondence with our Presbytery at Saharanpur. It is full of the warmest sentiments of Christian kindness and brotherly love which we can deeply appreciate, and to which we most cordially respond. As a specimen I shall here give you an extract from the Doctor’s letter, which, I think, will be interesting as characteristic of the man: “What

shall I say of the United States? What can I say? When I think of it words fail me. It looks like the vision of a romantic dream, and yet it was a reality notwithstanding. The Lord knows how I went there literally in fear and trembling, for I went under a sense of an inward felt weakness and helplessness. But the first two nights in Philadelphia,—the one the reception in Mr. Stuart's house on that awful night of storms, and the other reception in that Hall by the vast multitudes assembled there—made me feel so thoroughly at home, that I seemed at once caught up on the wings of a gracious Providence, and prepared to fly to God, and to Him *alone* be all the glory." In this way his warm and sensitive heart pours forth its feelings "in thoughts that stir and words that burn." I trust he will be spared to India and to the universal Church for many years. He has rare gifts, and all sanctified to Christ. What a world this would be if the hearts of *all* Christ's ministers and people beat in unison with his! Why, the millennium would be on us at once; "God, our own God, would bless us, and all the ends of the earth would fear him."

But now I find I have run on in this desultory strain far beyond my intention, and beyond your leisure, I fear, to read. We are all here in usual health, and our missionary labors move on in the old way. The brethren at Dehra and Roorkee, with their families, are well. Brothers Calderwood and Hill are laboring away at the Hindustani language, and seem to find it difficult, but perseverance will enable them to succeed. Mrs. Hill was suffering lately from debility from the heat, but she is now better. They expect to move up to Sealkote at the close of the rains, some two months hence. After the trying hot season through which we have passed, how refreshing to enjoy the cooling rains that are now falling, and to see the face of nature so rapidly change from that of a parched desert, to the appearance of Eden itself! The cholera has been awfully fatal at Agra lately, and it is now on its way in this direction. Should it come, we have almost made up our mind to remove the Orphan School and native Christians, &c., for a few months up to the *Mission Retreat* your liberality has provided on the highest point of Landour, on the Himalayas, and then return when the scourge had passed over. With warmest regards to self and all friends, as ever, dear brother Stuart, yours in our blessed Lord.

J. R. CAMPBELL.

DIED, on the 11th of September, Mrs. MARGARET McCLEERY, in the seventy-ninth year of her age.

Mrs. McCleery was born in the State of New York—united with the Church when seventeen, under the pastoral care of Doctor Beveridge, at Cambridge. Thus early she obeyed the command of her Redeemer: "Remember *now* thy Creator in the days of thy youth."

In the fall of '51, she, in company with part of her children, removed west.

She died in the communion of the Reformed Presbyterian Church, at Somonauk, Illinois.

She left the Church in which she was born, on account of "pre-millennial" views held and advanced by her pastor.

She *lived* the *life* of the righteous, consequently she *died* his *death*.

During her last illness, which was severe and protracted, she evinced as much of patience and Christian resignation as we ever witnessed. Having been a close student of the Bible during her long membership in the Church militant, she had much of its *language* in her *memory*, as well as much of its *knowledge* in her *head*, and *spirit* in her *heart*. She would repeat passage after passage (and especially from the Psalms), until one felt she had the whole Bible at command.

The power of body and mind, as might have been expected, were somewhat impaired, but, for the last struggle, they seemed to call back their youthful vigor; so that those eyes that had been long dim became bright, and saw plainly; those ears that had been long dull of hearing, heard distinctly.

We felt as we sat by her side (and we did it often), that it "was good to be there."

So felt others. Many visited her, in her sickness, and whether friends or foes of Jesus, she freely presented his claims, and with a power almost irresistible, pressed them home upon them. The Christian was encouraged, his spiritual strength renewed, while the sinner was made to tremble and weep.

Her children and children's children gathered around her (they all loved her), and she had a word in season for them all. These scenes will never pass from their *memories*, and; it is hoped, from their *hearts*.

While her faith was *modest*, it was *unwavering*. Her last words were addressed to her youngest daughter: "Catharine! I'm going home!"

What! was she not *at home*? Yes, she died at home, with her children about her. But so far did that home to which she was going transcend her earthly home (and it was a pleasant one), there was no comparison between them—hence she made none.

In these words there is much to us—but oh! how full of meaning must they have been to that ear which alone heard them.

The mother and two daughters composed the *little* family. The mother was dying; the sister was lying sick, and "Catharine" alone was able to hear the last farewell of her dear mother.

That *little* family is now *less*. We feel comfortable in it, but still it is present with us, *there is one gone*; but then her last words come fresh into our mind: "I'm going home." We can go to her, she cannot come to us.

Died also, on the 14th of the same month, infant son (grandson of Mrs. M.) of David and Elizabeth Orr.

The grandmother and the little babe went to heaven *almost* at once.

"The promise is to you and your children."

A.

"Evangelical Repository" please copy.

FOR LIBRARY USE ONLY

FOR LIBRARY USE ONLY

